

## Lesson 34

### Topic: *Salah*

#### Conditions when Salah is invalidated

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6. Uttering a word of two letters or more, even if it is meaningless. However, if one does that inadvertently his salah is not void.

Case: There is **no objection** if one utters a word of dhikr – with the intention of it being a word of **dhikr**, such as saying Allahu Akbar – audibly to alert someone to something.

Case: There is **no objection** to **repeating** some of the words in al-Hamd and the surah, or any of the dhikrs of the salah a number of times.

To initiate the **Salam** (greeting) is mostahab and to reply [to the Salam] is wajib, i.e. obligatory.

If one salutes a group, it is wajib kifa'ei for the entire group to reply to his Salam, i.e. it would be sufficient if one of them replies to his Salam.

Case: **A mosalli does not salute** anyone, and if someone salutes him, it is mandatory for the mosalli to return his Salam in the same form as he salutes him.

It is mandatory to reply to the greeting of Salam **promptly**.

7. To deliberately **laugh** audibly. The same applies to the one who is made to laugh.

8. To deliberately **cry** audibly **for worldly matters**, and as per obligatory precaution one should not even cry inaudibly.

9. Doing something that **compromises the state or posture of salah** such as clapping a lot, and making a big jump, and suchlike.

10. **Eating and drinking**. If one eats or drinks during salah such that it cannot be said he is performing salah, his salah is rendered void.

11. Any **doubt** that one might develop **about the number of raka'at** performed in a two-rak'ah and a three-rak'ah salah, or during the first two rak'ah of a four-rak'ah salah.

12. **To add or deduct a rukn** or a fundamental aspect of the salah – be it deliberately or inadvertently.

It is **not permissible to deliberately abort the salah**. However, there is no objection in aborting the salah if this is in aid of protecting property or **to avoid** physical or financial **harm**.